A U M

Like a well-guarded frontier fort, with defences within and without, so let a man guard himself. Not a moment should escape, for they who allow the right moment to pass suffer pain.

He who controls his mouth, who speaks wisely and calmly, who teaches the meaning and the Law, his word is sweet. —DHAMMAPADA.

# THEOSOPHY

Vol. XIII December, 1924 No. 2

This magazine is an Independent Journal, unconnected with any Theosophical Society or organization. It is devoted to the pure Teachings of the Founders of the Theosophical Movement, and to that Movement itself.

The Publishers assume full responsibility for all unsigned articles herein.

## WHAT THE SAGE KNOWS

That all the acts of Nature are *necessary* acts.

That the *need* for sentient existence called all beings into form.

That man's mistaken actions are his *needless* actions.

That it is *unnecessary* actions which "bind" the man; the wise man engages only in *necessary* action.

That tragedies are those cataclysmic events which had to be, but had no *need* of being.

That it is the Soul's *need* which forces on its evolution whether by tragedy or joy.

That the Soul's *need* of rest is maker of Devachan.

That the Soul's *need* of chastisement is maker of hell.

That the Soul's *need* calls him forth to birth again and again.

That what is not humanly desired manifests its *necessity* by the lesson learned.

That the *needs* of others may alone be known by the man who understands the whole purpose of Nature.

That the *need* of fulfilling one's whole duty by Nature and mankind is the highest incentive to Perfection.

That the *need* which calls it forth is the spiritual essence of Service.

# "THE CYCLE MOVETH"

## The Theosophist

WHEN Madame Blavatsky began her mission at New York City in 1875 no direct propagandum was possible. Its machinery did not exist and her work had to be undertaken *de profundis*—from the Masters of Wisdom. All the many and varied agencies now available for the study and spread of her teachings were then non-existent. Theosophy and the Theosophical Movement were unknown and undreamt of. The ablest and most influential minds of the West were fast bound in dogmatic sectarian theology or equally dogmatic materialistic science.

If her mission was to become viable it required as its first essentials supporters, a forum, and an audience. She found the first in Col. H. S. Olcott, William Q. Judge, an Irishman by birth, and one other European whose name has never to this day been disclosed. She found her forum in the Spiritualist publications and the incidental and precarious openings afforded by the daily press. Her audience she found among the mystics, who can always be depended on in every generation to continue, however blindly, their instinctual gropings for that which is hidden.

The Society founded, she worked for two years to produce *Isis Unveiled,* in aid of the Cause for which the Society was founded. The mystics of the West now had something to study besides the fragments of Platonic and Neo-Platonic philosophy, the Kabbala, the writings of mediaeval philosophers, alchemists and Rosicrucians, mesmerism, hypnotism, the phenomena, communications and speculations of Spiritualism—all containing some truth, much more of errors, and all incoherent, contradictory, bewildering. The seed was sown; it must needs be left to germinate and gestate. Meantime, the Occident having been provided for according to its nature and environment, her mission of necessity called her next and forthwith to India and the Orient.

It has been said by detractors that she went to India because she merely left a barren field in America and England, despite the fact that a Theosophical Society had been established in each and *Isis given to the world.* Those who so think neither know the facts nor that "the cycle moveth." Indisputable evidence exists that in the very beginning of the Society diplomas were issued to members here and there in India who were in correspondence with H.P.B. and who were of different faiths. Some of them were Parsees. She told Judge and others from the beginning that as soon as the lines were laid in America she would have to go to India. And after she had opened out the work in India her letters to Judge and others expressed her intention to return to England

so as to open the movement actively and outwardly there, in order that the three great points on the earth's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed before the attacks of the Coulombs and the Society for Psychical Research, and was not due, as detractors have asserted, to those attacks.

She always knew what would be done by the world in the way of slander and abuse, to injure and retard her mission. This is shown very clearly in the closing paragraphs of the Preface to *Isis*, is attested by Judge, and is abundantly clear from the Letters of the Mahatmas to Mr. Sinnett and Mr. Hume, years before the Coulomb assault in India and the S.P.R. investigation in Britain. Judge says on this subject:

> . . . in 1875 she told me that she was then embarking on a work that would draw on her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward. . . . In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind.*

These prophecies have all been fulfilled, as have her later ones in the closing Section of *The Key to Theosophy* and her last Message to the American Theosophists in 1891. Other predictions of hers are still to be fulfilled, *e.g.*, her "bird's-eye view" in 1888 of the future of "the theosophical societies" in which she declared that the "few earnest reliable theosophists *will prevail*" in the coming "death struggle" with the world in general and with the "other—nominal and ambitious—theosophists." Another, that in this century the *Secret Doctrine* will become "the text-book of science." All her prophecies had, of course, conditions precedent attached to them, since they all related to the future and the future is never "arbitrarily formed by any separate acts of the present"—something for the most part overlooked, by those who study "facts" as well as prophecies. Karma is not fate; nothing and no one is "predestined." "The whole of the future is in unbroken continuity with the present as the present is with the past." Were it otherwise, both retrospect and prospect would be futile, and there would be no such thing as knowledge—for *knowledge* depends on the certitude that Souls reincarnate and events recur—the Law of Cycles. Having the knowledge of the past, H.P.B. was in a position, not only to predicate the future, but to direct her own actions with full prescience that "the cycles must run their rounds" and that she, "borne along by the mighty tide," could "only modify and direct some of its minor currents"—the individual mystics who might be attracted to and heed her teachings. No more than her Masters could she "draw nations in the mass to this or that crisis

---

**The Path*, June. 1891.

in spite of the general drift of the world's cosmic relations." That would be to perform miracles; something that religions profess and that the world vainly looks for; an illusion that it was part of her mission to do her utmost to destroy.

H.P.B. landed in India at Bombay on February 16, 1879, accompanied by Col. Olcott and two English members of the British Theosophical Society—Mr. Wimbridge and Miss Bates, both of whom speedily deserted the Society and became enemies. Waiting to meet the party were Mr. Hurrychund Chintamon and some Parsees, as mentioned. Hurrychund was the representative of the *Swami* Dhayanand Saraswati, an able and powerful man, head of the Arya Somaj of Aryavarti, an Indian society for the restoration of the pure religion of the Vedas. An affiliation had already been formed with the Arya Somaj and in fact the British Theosophical Society had changed its name to "The Theosophical Society of the Arya Somaj." It now appears from the recently published *Mahatma Letters to A. P. Sinnett,* written during the Indian period —1879-1885—that the *Swami* was a Chela, and a very high one, of the Lodge of Masters. Although, according to those same *Letters,* the *Swami* failed in Occultism because of his hatred of all foreigners and his religious bigotry, he had at the time a very great influence and was of much assistance to H.P.B. and Col. Olcott in securing a footing in the Brahminical community. Hurrychund was, in his turn, a chela of the *Swami* and was very solicitous in their behalf. It soon developed that he was dishonest in money matters, a liar and a traitor. Within less than two years a great war broke out between the followers of the *Swami* and the Theosophists. To this was due the corruption of some important London members of the Society, for Hurrychund went to England and worked as zealously and dishonorably against the Founders as he had, ostensibly, worked for them in the beginning. In India, the *Swami* and his followers were not less active. They affected Mr. Hume and many others. The whole matter was fully covered in the "Extra Supplement To *The Theosophist*" for July, 1882—a little more than three years after the Founders arrived in India. The *Mahatma Letters* above referred to give the hidden side of the subject.

Suitable quarters were obtained very shortly after the arrival in India. Col. Olcott began giving lectures and getting acquainted, both with Europeans (English) and with Indians, members of the various sects and casts. H.P.B. already had many acquaintances in India, both by correspondence and otherwise. By the autumn of 1879 a considerable number of Fellows had been gained for the Society and H.P.B. was ready to achieve what had been impossible in America and England—a direct channel of publicity. The first number of *The Theosophist* was issued in October, 1879. It

appeared regularly each month thereafter, its contents steadily improving in quality and quantity of contributed articles. During the entire period of H.P.B.'s stay in India *The Theosophist* continued to be the only periodical devoted to the new teachings and the new society. As both Theosophy and the Theosophical Society continued to make headway in Asia, Australia, Europe and America, the circulation of *The Theosophist* grew apace and its revenues soon sufficed, not only for the bare personal necessities of H.P.B. and Col. Olcott, but also in large, if not in chief part for the support of the work in India. It was only in the seventh year of *The Theosophist* that Mr. Judge began *The Path* in America—a year after the departure of H.P.B. from India.

The first six volumes of *The Theosophist* (those under H.P.B.'s direction) are unique in many respects. As in *Isis Unveiled,* its pages are strewn with hints, suggestions and direct statements of Occultism in the most unlooked for places and relations, like grain scattered in straw for chickens by the wise caretaker. Those who would advantage themselves of the wisdom of her teachings must learn also to advantage themselves of the wisdom of her methods and literally *scratch* for the sustenance apparently intentionally withheld from them. The lazy, the careless, the contentious, the dogmatic and the critical never yet have found and (it is safe to say) never will find what is there well-bestowed for those who have the sincerity and the intuition to adapt themselves to H.P.B.'s modulus and method, instead of vainly crying and waiting to have knowledge poured into them. "The adepts in life and knowledge, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them. A man who desires to live must eat his food himself: this is the simple law of nature—which applies also to the higher life. A man who would live and act in it cannot be fed like a babe with a spoon; he must eat for himself." H.P.B.'s method was nature's method: He who would live must eat, and he who would eat must work for his food. "He who will not work shall not eat." This is *Karma;* and the bad karma of theosophical students is and has been their failure to apply the simple law of being—physical, mental, or spiritual.

The past and current numbers of this magazine are filled with direct quotations and continuous restatements of the tenets of true Occultism, as originally set forth in "Isis" and *The Theosophist,* in order that the true student of to-day may not suffer from the sins of omission and commission that have left these Golcondas unworked, and flooded the world with spurious theosophy and bogus occultism.

# ESOTERIC AND EXOTERIC

SOUL builds body. The nature of the one is occult, as that of the other is phenomenal. Of unchanging reality is life, while form is but the evanescent maya that is non-existent in fact. From 1851 to 1871 Wisdom was energizing in the inner planes of being propelling towards the outer world. Then H.P.B. emerged from the Great Lodge for the service of our world and ever since, and especially after 1877 when her *Isis Unveiled* was published, certain hitherto unfamiliar words came into prominence. Among these were esoteric and esotericism, exoteric and exotericism.

She was the first since the days of the Alexandrian Neo-Platonists who unhesitatingly and emphatically declared that a secret body of Teaching and Teachers existed. From the very start she claimed a somewhat intimate acquaintance with both. She laboured in the Cause for which those Teaching and Teachers stood, for 20 years — from 1871 to 1891. Among the important missions entrusted to her was the drawing of the attention of the world to the existence of the Teaching and the Teachers; only a part of the former, under instructions from the latter, was put forward in discreet instalments. This process was affected by the growth or the hindrance, especially among the aspirants to Chelaship, in recognizing the truth of the esoteric nature of both the knowledge imparted and its wise Custodians. It is apparent to the insight of the student of H.P.B. teachings that she tried to prepare a body of students wise enough to value silence and learn the art of assimilation of the philosophy and through it of its Master-Proficients. H.P.B.'s mission was not only dissemination of knowledge to the world at large and the service of the century which opened with 1875. She also had to prepare a band of student-servers of the Sacred and Secret Wisdom, who were capable of transmitting the same Charge to succeeding generations and thus purify by life and labour the mind of the Race till her successors in 1975 arrived before the public to complete that which she began.

Men's minds had to be prepared for the reception of the Teaching. Grades of students is what she aimed at; those knowing less, learning from the group who knew a little more, till there would be two or three who in direct contact with the perfected Adepts remained also in touch with the world through their co-workers and helpers. A veritable Antaskarana-Bridge was planned to be erected between the World of Masters and the world of mortals. For this purpose and towards this aim she advised that the esoteric nature of matter and man be truly recognized by her students and especially by her intimate pupils. The public which perused her writings was callous to her hints and suggestions

in proportion as her intimate associates and students were heedless of her direct and unequivocal injunctions. Indiscretions about the esoteric nature of the Lodge of Masters and Its Wisdom among other things, led to the collapse of the *almost* complete Bridge. A very small end of it which extended from the side of the Masters' World remained, and will ever remain, intact. As modern students purify themselves by the energy of study and ensoul themselves by the power of service, more of the Bridge will be restored. Devotion and intelligence which create are the necessary requisites and the few builders look, watch and exclaim—"Who is on our side? Who will help us?"

It is essential that students should intelligently recognize that Esotericism is a fact in Theosophy. Pythagoras termed it the Gnosis of things that are and spoke of it in secrecy to his inner circle while Confucius refused to explain publicly his "Great Extreme." The Rishis of India, the magians of Persia and Babylon, the hierophants of Egypt and Arabia, the prophets of Israel taught as Jesus did in these strange words to his elect:

> Unto you it is given to know the mystery of the Kingdom of God; but unto them that are without all these, things are done in parables; that seeing they may see and not perceive; and hearing they may hear and not understand; lest at any time they should be converted and their sins should be forgiven them.

Ammonius Saccas obligated his disciples by oath not to divulge his higher doctrines, except to those who had been "exercised." Our own H.P.B. following in the footsteps of her Predecessors warned: "Woe be to him who divulges *unlawfully* the words whispered into the ear of Manushi by the *First Initiator.*" She affirmed, through hints obscure yet broad, the intimate nature of Esoteric Wisdom to be practised, while she loudly proclaimed that Primeval Knowledge and the Heirs to the Ancient of Days lived and laboured for mankind. She gathered in her writings the radiant jewels of the many mines—the diamond of India, the sapphire of Buddhaland, the ruby of Persia, the opal of Chaldea, the emerald of Egypt, the amethyst of Greece, the moon-stone of Judea and set them all in the exquisite platinum of our own era which she secured from her Masters. She made this necklace for the daughter of time named the 19th-20th Century.

H.P.B. pointed out that the secret teachings of the Sanctuaries have not remained without witness. They have burst upon the world in hundreds of volumes full of the quaint phraseology of the Alchemists; they have flashed like irrepressible cataracts of Occult mystic lore from the pens of poets and bards. Whence did Ariosto, in his *Orlando Furioso* obtain his conception of that valley in the moon, where after death we can find the ideas and images of all that exists on earth? How came Dante to imagine the many

descriptions given in his *Inferno* of his visit and communion with the souls of the seven spheres? The dark secrets of the Wisdom were allowed to see the light of day as people learnt to use them with genuine discrimination, with self-less dispassion. It is personal selfishness that develops and urges man on to abuse of his knowledge and power. Thus during the last few centuries as human selfishness grew, the Light of Wisdom diminished and those few Elect whose inner natures had remained unaffected by the march of the world became the sole guardians of the Esoteric Knowledge, passing it only to those fit to receive it, and keeping it inaccessible to others.

H.P.B. burst upon the world with her direct message. It was not poetical imagery, nor symbolic tales nor dramatised versions of Esoteric Truths. She wrote in the language of precision, simple and clear cut, as one having authority. She appealed to those around her to preserve inviolable secrecy in regard to certain information and teaching and await her cue from time to time to declare exoteric that which hitherto was given to the few to learn and assimilate. Her wise injunctions were disregarded; followed desecration of the sacred; that which was holy was given unto the dogs of the press and the pearls were cast before the swine of an egotistic selfish public; press and public trampled them under their feet, turned on H.P.B. and rent her.

With the return of the Cycle the responsibility of her true students and followers assumes a grave proportion.

In this world of maya, Spirit and Matter are looked upon as two different things and so are Esoteric Wisdom and Exoteric Knowledge. Nature is one and so is Theosophy. The secret of Nature is in particles of dust and in constellations of stars and both are visible and yet—invisible. The writings of H.P.B. are at once exoteric and esoteric. Their occultism is perceived only by those whose inner natures have unfolded.

One of the qualifications unfolding that inner faculty which reveals the hidden side of the known phenomenal world is the power to keep inviolate the secrets entrusted to us by Nature or otherwise. Often in the enthusiasm to help and serve our fellows we scatter on the highway the seeds gathered from our study of Theosophy and our meditations on the facts of the philosophy. This is due to Egotism, often of a very subtle type. To train them in the art of keeping secrets, many a wise teacher has devised ways and means whereby innocuous facts and fictions were given to students for the practice of keeping them private and learn how to avoid revealing them directly and indirectly in answering questions and in conversations.

It is a wise practice to impose on oneself the obligation of secrecy in reference to certain metaphysical and psychical teachings or spiritual and mystical practices. In doing so care must be taken

that the student does not fall prey to the assuming of a mysterious attitude, which is still another form of egotism. "What thou hast to do, do it in quietude though a multitude surroundeth thee; what thy right hand receiveth or what thy left hand giveth let only thy Hidden Heart know"—such is the aphorism of old and the rules of the spiritual Path are the same today as of yore.

Corpses exist, but a living body has always a soul. Corpses of knowledge exist, but the Science of Life has the Master-soul behind. The mystery of the living body, the mysteries of the Science of Life, are esoteric; these mysteries show themselves mystically in the visible body, in the recorded Teachings of the Master-Souls. The esotericism of the *Gita* is *within* the eighteen discourses and there is no need to look for a nineteenth discourse. In the recorded message of H.P.B. all her esoteric Wisdom lies buried. Her students and pupils will discover in her teachings that which is esoteric; silence and secrecy preserved will lead to further and nobler knowledge of the Inner Temple. To gain entrance every student has to become the Path which is Life Eternal. He has not only to find the Path but to make the Path. Between the student and the Golden Wisdom of the Masters which he is seeking there exists a gulf—the abyss of separation. He has to find that Antaskarana-Bridge on which silently, secretly, faithfully, some may be building, building, building—who knows?

---

## Shall Theosophists Celebrate Christmas?*

*Question*—Is it honest for a sincere Theosophist to celebrate in any way, whether by present-giving or by entertainments, the festivals of Christendom, such as Christmas and Easter? What is the practice of Occultists and the leaders of the Theosophical Society in this regard?

*Answer*—Theosophical sincerity is not a strange moral product of a new reform, but is exactly sincerity as always defined by philosophers and moralists in every age. The word *sincere* is derived from a Latin word which is in its turn supposed to be from *sine* "without" and *cera* "wax," that is, *pure honey*. The wax is prejudice, and he who harbors that, be he an F.T.S. or not, may consider his practice right in preventing him from viewing broadly all customs of all men, but one who accumulates the pure honey of sincerity may just as well join in Christmas festivities in Christendom as he would in those of Buddha's birthday in Ceylon.—*W.Q.J.*

---

**The Theosophical Forum*, March, 1891.

# "GOD" IN RECENT FICTION

THE adulation which for centuries writers of fiction have laid as a sweet offering upon the altar of the priest-created personal God of Christendom is gradually beginning to lose its laudatory character. Words of flattery are being exchanged for words of inquiry; questionings are beginning to take the place of smug statements of fact; and best of all, common-sense reasoning is beginning to be substituted for unintelligent superstitions regarding the Deity. All this augurs well for the coming as well as for the present generation, and indicates that Christendom is beginning to change its ideas about God. We may look to popular fiction to find the mind of the people more clearly reflected than in the "higher criticism" or in the stormy seas into which Fundamentalists and Progressives have plunged themselves. The average man of the world hesitates to launch into these troubled waters, but everybody reads fiction, and so we find many of the "summer novels" dealing with the "God-idea" in the most unorthodox fashion.

In Christopher Morley's book, *Where the Blue Begins,* in which the characters are not "Men like Gods" but "men like dogs"—canine both in name and characteristics—the spirit of doubt regarding the existence of the orthodox God of Christianity voices itself more than once through the lips of the main character. He feels that there *ought* to be, somewhere in the Universe, an Inscrutable Being of infinite wisdom, harmony and charity, but comes to the conclusion that such a Being is inconceivable to his sense of reason. He finds it difficult to imagine such a Being, "super-canine" in essence, just as many a human being has found it difficult to imagine a God, "super-human" in essence, which essence is said to penetrate the entire Universe and at the same time to be outside that Universe. Christopher Morley's character is willing, however, to admit that God *might* be some "mysterious point of union at which our minds could converge and entirely understand one another." The idea that God may lurk in this "secret sense of Unity" intrigues him in much the same way that the young Theosophist is intrigued by the idea that God may be found only when he has "attuned his heart and mind to the great mind and heart of all mankind;" he begins to wonder if the only God there is may not be simply the "sum-total of all these instinctive understandings" much as the young Theosophist begins to wonder if after all God may not be only the sum-total of all that was, is, or ever shall be. He begins to speculate as to where this sense of inner kinship arose, and decides that it came from our "common subjection to laws and forces greater than ourselves." "Since nothing can be greater than God," he concludes,

"He must *be* these superior mysteries. Yet He cannot be greater than our minds, for our minds have imagined Him."

My mathematics is very rusty, he said to himself, but I seem to remember something about a *locus,* which was a curve or a surface every point on which satisfied some particular equation of relation among the co-ordinates. It begins to look to me as though life might be a kind of *locus,* whose commanding equation we call God. The points on that *locus* cannot conceive of the equation, yet they are subject to it. They cannot conceive of that equation, because of course it has no existence save as a law of their being. It exists only for them; they, only by it. But there it is—a perfect, potent, divine abstraction.

In May Sinclair's *Cure of Souls* another note is struck and the idea of an evolving God is put forth. Her conclusion that if man has evolved from the ape, so, in the course of time, will God be evolved from man, brings out this dialogue:

"How on earth is your God going to exist in the future if he doesn't exist here and now?"

"How do *we* exist here and now when we didn't exist in the past? Who could have foreseen man in the ape?"

"The possibility of him was there."

"Well, then, the possibility of God is here."

Later on in the book, Miss Sinclair strikes a telling blow at the condition of dependence into which the Christian idea of God has forced us. Our belief in God as a Father has made us "abjectly dependent upon something not ourselves, *which doesn't exist.*" There would be some hope for Christendom if more writers like Miss Sinclair made it their business to point out the fact that a personal God has ever made of man a weakling, a dependent creature, practising virtue not for its own sake but from the fear of punishment, leaning on a theological crutch instead of walking on his own spiritual limbs. Fortunately for Miss Sinclair, she does not believe that such a God exists at all. "The abominable state of the world makes it clear that He does not exist," she says, "makes it *blasphemy* to suppose that He exists."

But where did the idea of this personal God come from? In reality, from man's finest instincts. The longing for perfection, the aspirations of the human race have been so fundamental, so instinctive, so universal in the hearts of men that men have segregated them, have evolved a personalization out of them and called it God. And, although this conception cannot be reconciled with reality, still it does carry with it the secret of its own fulfilment, the possibility of its own realization. "It's not the beginning," she says, "it's the end, the end to which creation moves. If God hasn't created us, *we must create God.*"

Where is this God coming from?

Out of ourselves. He is hidden in us as the germ is hidden in the womb. The world's pain is the pain of *labour,* of bringing forth God. You

see, we've got to change the Christian idea of God-made man to the idea of man-made God. God is not the great I AM. He is the great I SHALL BE.

These words hold out great hope to the Theosophical student that perhaps the tide has begun to turn, that tide of sacerdotalism which, if allowed to run its course, would eventually swamp the whole of our civilization. Every attempt to help humanity by pointing out the pitfalls that surround it is welcomed by the Theosophist. And the greatest pitfall to present day humanity is that which it regards as its most sacred inheritance—its religion.

The structure which has been reared upon faith in a personal God must crumble before any secure foundation may be laid. The destruction of a personal God and of the power of priestcraft is only half of the problem, but it is the half that can be most effectively accomplished by modern thinkers and writers. As they begin their work of tearing down, it is for Theosophical students to provide the materials for the new structure which must be reared. The materials which Theosophy has to offer are not those which need the temporary mortar of *faith* to hold them together; they are those which have been tested for thousands of generations by the Great Master-Masons of Humanity, those whose powers of endurance have stood the strain of millions of years, those which age has not been able to weaken or destroy but which have grown in strength and surety with the passing of Time.

---

## SWEDENBORG AND DEVACHAN*

*Question*—Did Swedenborg's visions extend to Devachanic loka, or were they entirely confined to the astral plane defined as Kama Loka?

*Answer*—Without doubt his visions often touched the Devachanic state of other egos, and also too he went into a Devachanic state almost completely for himself while living. But it is not a proper use of "loka" to apply it to Devachan, as here the latter describes a more metaphysical state, while Kama loka is still quite physical. Swedenborg had visions in Kama loka, as can be easily seen in his books; but he also saw facts of earth life. His heavens were different devachanic states—of himself and others—into which he went. Many mediums, seers, and clairvoyants have done the same and are doing it every day. In some cases Swedenborg partook of the Devachanic thoughts of highly developed Egos, but as Devachan is as much a delusion as are Kama loka and Earth life, his visions are not of the highest value.—*W.Q.J.*

**The Theosophical Forum*, November, 1892.

# IS THE BIBLE MORALLY EDUCATIVE?

THE nation-wide recognition of the need of moral training for our youth has aroused thousands of good-intentioned and sincere people to wage an active campaign for the introduction of the Bible into the public schools. Failing in this, they have, however, been enabled to get authorization in California as in other states to release public school students for religious instruction during certain periods each week. So much being accomplished by the Bible propagandists, it is high time that the Bible should submit itself to examination just as do the contents of any book before coming into use by school children. For it is not correct to assume that every one does know, in a general way at least, about the Bible: we think we do not mistake in saying that not one in a thousand has read the Old Testament during his adult years, nor have the majority even of church members given it as thoughtful study as they have any other book which was required in their school or college curriculum. One writer, who claims to have felt the pulse of the people, says that Americans as a rule "believe in religion and in a *religion based on the Mosaic Bible.*" If this be indeed true, it follows that many who believe profoundly in the lofty ideals set forth by our Ethical Culture Societies and our best modern writers on the subject of moral education, have either failed to express themselves or their sentiments have not been given due publicity. In any case, since the proposed Bible reading is to afford the needed basis for the moral upliftment of our children, let us briefly consider the concept of God, the ideals and moral standards which it presents.

Before accepting unreservedly those "authoritative" conclusions arrived at years ago and still kept alive by the oft-repeated phrases "The Bible is the Book of Books," it is the "inspired" book, or, "It is God's book," we should acquaint ourselves with the facts known to every theological student that the oldest texts date back less than a thousand years; that the original manuscripts, which alone could be "inspired" or the true word of God, are no longer in existence; that, in the process of copying, numerous errors have been made, not less than forty thousand remaining in the King James Version; that the Massorites, in order to secure a fixed text, added vowel points to the Hebrew consonants, not only perpetuating the already existing mistakes, but also altering many of the principal words, which alone afforded a clue to the correct interpretation of the scriptures; that, if we are to take St. Paul's word (Galatians 4:22, 24), the stories in the early part of Genesis are allegorical and to be read "by way of figure," (I Cor. 10, 11, R.V.)—that is, each letter has its corresponding figure or numerical value. When Jerome translated the Gospel of Matthew, he admitted that he did not

understand it, because it was a *secret* book. So, no book passing through so many translations, containing many historical inaccuracies and scientific errors, such as Joshua's making the sun and moon to stand still, can by any possibility be "God's book."

Again, many archaeological discoveries have thrown a new light upon the origin and character of the Bible. By consulting Professor George A. Barton's valuable work, "Archaeology and the Bible," published in 1916 by the American Sunday-School Union, one can find that the account of creation in the opening chapters of Genesis is antedated by and largely copied after the Assyrian tablets of creation discovered by Mr. George Smith, the latter in their turn being taken from still older Sumerian versions. Older stories of the flood have been discovered—in fact, China, Persia, India, South and Central America and Mexico (which scholars have recently admitted possessed a civilization older perhaps than Egypt), all had their tradition of a deluge and a Noah. These nations also had their Garden of Eden, while engravings of the Tree of Life are found not only on Babylonian cylinders but on a temple wall at Palenque, Yucatan, which depict the story of Adam and Eve as plainly as may be done in art. Leviticus contains whole pages identical with the ancient laws of Manu, which far antedated the famous code of Hammurabi to which scholars admit the Mosaic law presents many striking similarities. Possibly the most astonishing fact is found in the Zend-Avesta, where Ahura Mazda gives one of his sacred names as "I am" and again, "I am that I am," the same that God is declared to give to Moses. If we will bear in mind that the Pentateuch is largely the work of Ezra, who lived in Babylon when that city was under Persian rule, the source of the identity of deific names is not difficult to trace. Therefore, inaccuracy of text aside, the Bible can not in strict truth be considered as even *unique* among the sacred writings of the world. If we insist that it is God's book, we must grant that those earlier scriptures from which it borrowed and which it often faithfully mirrors, are also God's books.

Nevertheless the belief has long been held and is still cherished that in no other religion is there such lofty monotheism as is found in the Hebrew scriptures. Let us turn to the Zoroastrian teaching: "Our God has neither face, nor form, nor color, nor shape, nor fixed place. There is no other like Him. He is Himself, singly such a glory that we cannot praise or describe Him; nor our mind comprehend Him." In the Tao-Teh-King Laotze says he does not know the name of Deity, but calls it Tao. "It is to be regarded as the Universal Mother. All things subsist in it, and all are in its care." "From eternity until now its nature has remained unchanged." "*The Tao has no favorites;* it always aids the good man." And this from the Hermetic teachings: "God is not a mind, but the *cause* that mind is; not a spirit but the cause that spirit is; not a

light, but the cause that light is." "That which is subject to birth and change is not real. And what then is the Primordial Reality? That which is one and alone; that which is not made of matter, nor in any body. That which has neither color nor form, which changes not nor is transmuted, but that which always is." Numerous passages in the Upanishads, the Bhagavad-Gita, and in Sankaracharya —who speaks of the One Self—show that back of all the great religions is the idea of an impersonal, formless, eternal, immutable source which we call God—that God, indeed, "around whose pavilion is darkness, and who never can be found out," addressed by the Egyptians as "the One Dark Truth."

Did such an almost universal concept of One God exist, the *popular* worship was polytheistic, it may be objected, and the numerous "gods" of the various "heathen" nations adduced as proof. But when were the Old Testament Jews ever monotheistic? Beginning with Saul and ending with Josiah, thirty-one out of thirty-seven kings of Israel and Judah worshipped other gods. Only by the most drastic measures from the time of the exodus onward were the people ever held to the single worship of Jehovah, the prophet Jeremiah exclaiming, "According to the number of thy cities are thy gods, O Judah." (Jer. 2:28.) We should bear in mind, too, that the gods of Egypt and Babylonia were not gods in our western idea of the term, but the invisible denizens of space—the "thrones," "dominions," "principalities," and "powers" of St. Paul, angels and archangels, the latter being worshipped by Catholics to this day.

What concept of God are our children likely to get from the Old Testament Jehovah? He who gives Moses the commandment "Thou shalt not steal," orders him to spoil the Egyptians of all their gold and silver! He it was who hardened Pharaoh's heart and put a lying spirit into the tongue of the prophet to entice Ahab to his doom. (II Chron. 18:22.) God, represented in the New Testament as being without "variableness or the shadow of turning," in the Old Testament repents and reverses his judgment. God, who is "no respector of persons," who "maketh his sun to rise on the evil and on the good," is alleged in the Old Testament to have selected one small tribe out of all the great nations of the world as his "chosen people." And the western world for twenty centuries has accepted this claim without questioning its justice or probability! The preposterous idea of favoritism on the part of God for one race as against all others is responsible for the international strife and unbrotherliness among Christian nations today, producing a German Kaiser with an identical motto, "Gott mit *uns*." What more natural than that the claim of national favoritism should culminate in the claim of individual favoritism—the apotheosis of spiritual selfishness, "O God save *me*"—the burden of many Psalms. Against the narrow sectarianism of the Mosaic Bible contrast the self-immolation of

Jesus; the universal compassion of Buddha, who said, "I would not let one cry whom I could save;" or the glorious pledge of Kwan-Yin of ancient China: "Never will I seek nor receive private, individual salvation; never will I enter into final peace alone; but forever, and everywhere, will I live and strive for the redemption of every creature throughout the world."

What basis for morals or what stimulus to the religious feelings of our youth can be found in the God of the Mosaic Bible? Can it be possible that Jehovah—a vindictive, cruel, unjust God—is God in reality? Or has man made that God according to his own false imagination? It would seem so, since the concept of God varies with the intelligence of the people, the ideas of the Jews changing as they came in contact with the loftier religious and philosophical teachings expounded in Alexandria. Can we not see, then, if "America believes in a religion based on the Mosaic Bible," it cannot at the same time consistently accept the teachings of Jesus, who contradicted the entire spirit of the Old Testament? Read his words and see if it is not evident that he came to give his people a nobler conception of God and of law—replacing the jealous, revengeful Jehovah by the Father within; and substituting for the Mosaic law of "an eye for an eye and a tooth for a tooth" a code of forgiveness and mercy. How often he says to the multitude, "Ye have heard that it hath been said by them of old time" thus and so, "but I say unto you" the opposite. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." (Matt. 5:44.)

Wht ideals for conduct will children get from hearing the Bible of the Old Testament read? To start with, as ordinarily interpreted, Eve tempted Adam and through Adam's sin we all fell and have been sinners ever since. So ingrained into our systems is this dogma of original sin that Christ's exhortation "Be ye perfect, even as your Father in Heaven is perfect" has never been considered a possibility for every man. And yet perfected men must be the end and aim of human evolution—an aim alone possible of firing human hearts to heroism. But returning to the heroes of the Old Testament: Cain was a murderer; Jacob secured his inheritance through his own and his mother's trickery; David, "a man after God's own heart," caused the death of Bathsheba's husband in order that he might marry the widow; Elijah unhesitatingly slew four hundred and fifty prophets of Baal; Deborah the prophetess killed Sisera by smiting him on the head with a hammer. Verily, history repeats itself! Even the otherwise charming idyll of Ruth is marred by her offering herself to the elderly Boaz. Of course, many will contend that the Bible does not *countenance* evil and that God always punishes sinners. But what about the educational principle that seeks

to inculcate morals by the presentment of immoral characters? Could there be more false psychology? Truer the psychology of the poet who said:

> "Lives of great men all remind us
> We can make our lives sublime."

Why not awaken the religious feelings of our children by presenting the hero Jesus? by holding before them the illustrious dead of all ages and in all climes? by extolling many of our own early American statesmen, poets and martyrs, who far surpassed the average Old Testament hero, whose characteristics and failings are the very ones we hope to eradicate by the Bible reading?

Accustomed as we are to hearing the Bible read instead of reading it ourselves, we have little idea how careful must be the preacher or teacher or whoever prepares Bible lessons, to avoid indecent allusions and descriptions of degrading acts with which the Old Testament abounds. There is hardly an evil practice during the centuries that may not be traced back to and sanctioned by the Old Testament. The burning of witches at Salem, the greatest blot on our national history, was justified by the Mosaic law so commanding. No adult can read the Bible, with the idea in mind of placing it in the hands of his children, without receiving one of the greatest shocks of his life. Whosoever doubts the statement should test it out for himself.

But admitting that we shield our children from this contact and make the best selections, we fail to understand how any one can be made more moral by merely listening to the words of a book. Wherever Bible reading has been carried on for any length of time, the testimony of teachers is that no moral improvement has been noted, and whenever Bible lessons have been required, a distinct distaste for and distrust of the Bible has been engendered. Very young children will listen attentively and without criticism to such stories as Jonah, Balaam's ass, the fall of Jericho, Joshua's making the sun and the moon to stand still, the burning fiery furnace, and many others which have a certain dramatic value, but what high moral lesson will they get from the story of Elisha told in II Kings, 2:23, 24? "As he was going up by the way, there came forth *little* children out of the city, and mocked him, and said, Go up, thou bald head. And he turned back, and looked on them, and *cursed them in the name of the Lord.* And there came forth two bears out of the wood and tare forty-two of them!" The account of Joshua's spies bringing back from Canaan a bunch of grapes so large that it had to be borne on a staff between two men draws heavily on the imagination, but we might bear in mind that it was the knowledge of these very stories, which many modern children do not know, that made hundreds of sceptics in the past and aided science greatly in

its conflict with religion. Certainly, the youth of today is hardly less credulous than the adult of half a century ago!

The greatest fallacy lies in the supposition that religion is in a book; that, unless we believe in the Mosaic Bible, we cannot be religious nor teach our children to be religious, that is, *to do right*. But it is not that we would not have religion taught in the schools. Rather, we would have it taught not in fifteen minutes a day of reading, but in every minute of every day by precept of every noble book; by example of considerateness and honor and well-performed duty; by recognition of that true religion which binds all men—and all things—back to their Source. Call that Source God, Primordial Reality, Tao, the One Self, the Over-Soul, or what you will—it is this *oneness* of Source that constitutes the fact of universal brotherhood. If all souls come from the One, whatever affects one affects all. Here is the first fundamental for right action—of moral law.

The second fundamental concept needed is the recognition of the universality of that law, for spiritual law lies at the foundation of all other laws soever. In this age of lawlessness people have come to believe that they can "get away" with anything. Since, in the words of a recent journalist, "hell isn't as hot as it used to be," and the fear of future torment has been removed, we have thought there are no consequences to evil actions. That this is a universe of law—not an outside law of some outside, personal God, but an inherent, operative force within all things and beings—provides the compelling basis for ethics and morality. Suppose every one knew that even though he escaped the laws of the land the law of universal life would find him out. Suppose he *knew* that "Whatsoever a man soweth, *that* shall he also reap?" The law of life is nothing less than that action and reaction are equal. Each one by his act disturbs the equilibrium of the universe, and while it does affect every other being, it comes back to the actor. Suppose our children became thoroughly imbued with this law of compensation, would they not begin to do right? and continuing to do right, would they not come finally to act, not from fear of consequences, but from love of righteousness?

The third essential to right conduct in our youth is their seeing that all consequences are self-inaugurated; hence they are *responsible* beings. Having ourselves acted, we bring into operation universal law. Our *use* of divine power creates all the good or evil there is. Educators are beginning to realize that to impart knowledge without teaching its right use is very dangerous, and they note with increasing alarm that the most recent discoveries are for destructive purposes. With inauspicious omens on every hand, and in their anxiety for the future, they grasp at any broken plank that may keep our civilization afloat, for the revival of a religion based on the Mosaic Bible cannot save us.

There is no need of repudiating the Mosaic Bible insofar as we accept it for *what it is*—a more or less faithful portrayal of the emergence and evolution of a single race. Not even the spiritual life of our Jewish people of today depends upon or is quickened by their outgrown ideas, since many Jewish as well as other modern writers on the subject of moral education have put forth far loftier standards of morals than are found in the Mosaic Bible. Hence, the plea for a religion based upon the highest ideals the world affords—not sectarian, nor racial, nor national—but universal ideas and ideals.

If we search the various scriptures of the world without preconception or prejudice, we shall discover that their Great Teachers, irrespective of whether we consider them divine or human, all taught identical basic concepts, all gave the same ethics, all had the same purpose. If we doubt that Christ's teaching differed essentially from that of earlier teachers, we have but to turn to their words. In the Tao-Teh-King, read the noble Sermon on the Mount:

> "Whosoever bendeth himself shall be straightened.
> "Whosoever emptieth himself shall be filled.
> "Whosoever weareth himself away shall be renewed.
> "Whosoever humbleth himself shall be exalted.
> "Whosoever exalteth himself shall be abased."

And nothing said by the Christian teacher is absent from the Buddhist teachings. We need not *believe* in any of these "heathen" faiths, but we can acquaint ourselves with their contents and learn tolerance, without which no one can be truly religious.

We are sometimes constrained to think Koheleth was right when in pessimistic vein he declared "The thing that hath been it is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun." But there is a vicious cycling of the old tread-mill of thought which betokens spiritual indolence: it is easier to accept "authority," to follow that which hath been, than to search diligently for the truth ourselves. True ideas are true whether found in scripture or out of it, whether sanctioned by the church or by our own conscience. And, after all is said and done, religion is in the heart of each one, or it does not exist for him. Only by teaching our children to recognize truth wherever found and to detect error wheresoe'er it may be enshrined, can we develop their integrity, their self-reliance—in short, their moral sense; only by so doing can we hope for a better and higher civilization, which must be made by those who even now are being trained in our schools.

# LIVING THE LIFE

DEAR COMPANIONS:

The only storms that really affect us are those "inside." Of course, being human and having bodies that act and react to the "within" and the "without," we feel these effects; but we know them to proceed from the qualities in nature and are able to take the wise advice of Krishna that they "come and go and are brief and changeable; these do thou endure, O son of Bharata!". It seems to me that____is in a state of complaint and, being so, the intuitive perceptions are not so keen as they otherwise would be. But this all will pass away. It is in fact nothing else than an exhibition of the despondency of Arjuna, although it probably will not seem so to____. In such cases everything appears to be wrong and all things futile; but knowing it all to proceed—not from the outside affairs which merely give the occasion, but temporarily from within—I place no especial importance on it, save as an expression of the then feeling. All things may not come out just to our liking, but we should know better than to expect that, or find cause for complaint in it. All this brings unnecessary strain not only to____but on others intimately concerned.

What you said to C____was right, and he ought to know that there was and is a definite purpose in U.L.T. It is not a "one-man-business" but a One-Truth-business. There will be a plenty of writing for the "man in the street." There has been much, there is much, there will be much; but where does it leave the "man"? Just where it found him—"in the street"! Those who are inclined that way will do that sort of thing; but where in all the societies, and by all the writers, is there to be found clear direction or a sound foundation to build upon? Well, we know our work, and what we have set out to do. To us the way is clear and we ask no persons to accept our way if they see what to them is a better way. Let C____ do what he will do that is consonant with our work. But what is most necessary at the present is the putting into the hands of the public the writings of H.P.B. and W.Q.J. which have been obscured. We are following the lines of W.Q.J. in particular because they do not diverge from H.P.B.'s but strengthen and confirm, as well as make simple for "the man in the street."

C____ thinks that we have lost sight of the "Second and Third Objects" because we do not mention them particularly. We have not. The second and third objects are pursued by some, and never were obligatory on any member's acceptance. The U.L.T. is an exoteric body and sticks to the first object—a "Nucleus of Universal Brotherhood." The second object is sufficiently covered in the readings from the *Upanishads*, *Voice*, *Gita*, etc. The third object is "to

investigate the unexplained *laws* of nature and the psychical powers latent in man;" but "investigate" does not mean *experiment*. There are warnings galore about the latter.

It is good to hear that the Thursday meetings, while small, have a stronger, better feeling and tone. With the devotion that we know is there this must of necessity be, and strength and tone coming from within—from the heart—must reach outward in all directions and make the instrument a better and better expression of that harmony. M____, as an exponent, will change as time goes on. His natural manner is inoffensive; perhaps apologetic at times. As he obtains what might be called a "deadly certainty" it may be he will approach the "calm, quiet movement of the glacier" which with the genial warmth of the sun will prove effective. All natures have their purposes and uses. It is the fire of conviction that gives each its highest efficacy.

I think as students become more earnest and closely allied to one another and the work, ideas flow from them to the one speaking. The speaker sees it in another's mind unconsciously perhaps—but truly so. The intercommunication between minds is much more common than supposed, both for good and bad. The best strength comes from the Masters when the mind is centered on doing Their work; this opens the channel between Them and us. "Thought is the plane of action;" all else are results.

What is this about "looking for orders"? They should know better. Students should look about to see what *they* can find to do —find ways, methods, and means. It is certain that if one looks for "orders", he is depending upon authority and direction. The right way is *to go ahead* and if it is not right, the wrong will be pointed out. It would be well if such would take a more active part in the meetings—get more and more able to carry them on. No doubt they will do this,—having begun.

There is a getting closer together among "the faithful" and this of itself has its effect upon those about us, as well as upon others not so near. Union and harmony is the secret of strength. So the nearer and closer we get in thought, will and feeling, the more power will flow from us as a body, "till we saturate time and eras, that the men and women of the races, ages to come, may prove brethren and lovers as we are."

Love to you and to all, as ever—*R.C.*

# STUDIES IN THE SECRET DOCTRINE

## II

### The Eternal Pilgrim

LET us study Man; but if we separate him for one moment from the Universal Whole, or view him, in isolation from a single aspect, apart from the "Heavenly Man"—the Universe symbolized by Adam Kadmon, Purushottama, or their equivalents in every philosophy—we shall fail most ingloriously in our attempt. Further, be it noted that unforeseen and unexpected dangers lie that way if and when the student in his earnestness and enthusiasm begins to make applications to himself and in his life arising out of such separative study. Let every single student be thoroughly impressed with an idea, which the Masters have endeavoured to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living reality is that which the Hindus call Paramatma and Parabrahman.

What is Man? As the student begins to reflect on this question and make use of the material at his disposal to formulate an answer he encounters a somewhat strange and an unexpected difficulty. Man is a different entity for different classes of people: to the modern scientist he is a bundle of atoms which combine in definite ways to disintegrate in course of time; to the modern psychologist and so-called philosopher man is a collection of sensation-impressions and their reflexes which combine to give birth to mind which also may be named soul; to the psycho-analyst he is a bundle of complexes; to the spiritualist and the psychical researcher he is a ghost or spirit, embodied or disembodied; to the theologian he is a soul fashioned by God to be saved by prayer, as to the surgeon he is a body made by Nature to be saved by the lancet.

How does Theosophy define Man? He is a composite being and at different stages of his evolution shows forth differing powers and capacities. He is "a compound of the essences of all celestial hierarchies," (I, 276), which contribute the several principles which build him into a being as well as a form, besides endowing him with self-consciousness and intelligence. As pointed out (I, 189): "Karma and evolution have—

> '. . . centred in our make such strange extremes!
> From different Natures marvellously mixed. . . .'"

By Natures is meant "the seven hierarchies or classes of Pitris and Dhyan Chohans which compose our nature and Bodies."

As *Isis Unveiled* (I, 309) points out: "Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers." It is this complex nature of man that necessitates for the

purpose of study and understanding our dividing and sub-dividing him. In different philosophies and systems of thought man is divided into different principles or sets of factors. The *Secret Doctrine* shows this very clearly. This has led to a great confusion and misunderstanding; ideas and suggestions have been materialized; principles have been personified; abstractions have been made concrete; allegories have been taken as facts; and Absoluteness itself has been anthropomorphized.

It is absolutely necessary, therefore, that we devote some time to the comprehension of the basic idea that all these different factors which combine to make up Man are but aspects of ONE LIFE. As H.P.B. points out in the *Transactions* (39):

> We divide man into seven principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.

Within man are all the gods and angels as well as devils and satans; he himself is Sura and Asura; in him are maya-illusion, avidya-ignorance, and their opposite mukti-liberation and Nirvana-emancipation. In him are the old seeds of animal, plant and mineral beings which first become atrophied and then get transformed; in him too are the seeds of Dhyanis-Angels, Nirvanis-Freed Beings which have first to be recognized and then to be fructified. Says the *Secret Doctrine:*

> No Occultist would deny that man—no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal—is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations. (I, 636)

> There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. (I, 277)

> The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. (I, 120)

> "The worlds, to the profane," says a Commentary, "are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Fire alone is ONE, on the plane of the One Reality: on that of manifested, hence illusive, being, its particles are fiery lives. . . . From the ONE LIFE formless and Uncreate, proceeds the Universe of lives." (I, 249-50)

> One Life manifests in seven states, which, with their septenary subdivisions, are the *Forty-Nine Fires* mentioned in sacred books. (I, 291)

> In our Solar world, the One Existence is Heaven and the Earth, the Root and the flower, the Action and the Thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. (I, 292)

It is very necessary that the student memorize this stupendous fact: As souls, minds, bodies we are aspects of the One Life; our powers and faculties, reasoning, emotional, instinctual or sensuous, are also aspects of that same One Life; the One Life in differing degrees of density assumes differing characteristics and in spite of the very evident fact that in us and in Nature conflicting and opposing forces operate through a variety of forms they all, forces and forms alike, are but the manifestation of the One Life.

Having thus emphasised the unity subsisting between the component parts of man, as also between man, this planet, and the Cosmos of which they are but portions, let us turn to the consideration of the differentiating element.

First let us see man as a duality—the immortal and the mortal, the subjective and the objective.

A dual process is in evidence everywhere: (1) The non-manifested and the manifested; (2) centripetal and centrifugal; (3) pravritti-involution and nivritti-evolution; (4) arupa-formless and rupa-form; (5) macrocosm and microcosm; (6) good and evil; (7) Nirvana-compassion and avitchi-isolation. These and all variants are but aspects of the primal pair of opposites, of the "Dual Force emanating from the Eternal Essence." (I, 353)

> The Occultists see in these opposite Forces only the two *aspects* of the universal unit, called "MANIFESTING MIND"; in which aspects, Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyan-Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena. For that essence is co-substantial with the universal Electric Ocean, which is LIFE; and being dual, as said—positive and negative—it is the emanations of that duality that act now on earth under the name of "modes of motion"; even *Force* having now become objectionable as a word, for fear it should lead someone, even in thought, to separate it from matter! It is, as Occultism says, the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc., etc. (I, 604)

From this original duality springs what man recognizes in himself as his dual nature—lower and higher mind, good and bad moral nature, the mortal body and the immortal Self. Further, the student of Occultism traces to this prototypal Dual Force, the dual power of the Secret Wisdom, the white and black magic. (Cf. II, 364) When we begin to analyse the content of our own brain, mind, and consciousness we come to recognize that there is in us, that which is ourself, which is indestructible because indivisible. In reference to the body itself we know that we can exist without arms and legs, without the ratiocination and memory of the brain, without eyes,

ears, nose, deprived of touch and taste; that if only the heart kept on functioning and retained its slender connection with the brain on the one hand and the solar-plexus on the other, the body could live on. In the body itself there are parts which in perishing kill not the body, but there are others—in fact three connected with three primary centres—any one of which destroyed would result in the destruction of the whole. Divide the heart and the heart is destroyed and the body dies. Take another aspect: in spite of the constant changes which are continuously taking place in the body, the identity of the body, its design and structure survives; death, the great Change, differs from the millions of bodily changes in this that it changes the mould and the design of the body. Turn for a moment to our psychological transformations: in feelings and emotions we notice changes and differences; we love and hate by turn; we love and cease loving the same person in course of time; our sympathies and antipathies act in a similar fashion. Further, in knowledge and ignorance, in our ideas and thoughts on men and things changes occur; still more, moods of aspiration and exaltation as of depression alternate. Now, like the heart in the body we find that through all the changes of feeling and thought, the man who feels and thinks remains intact. However great the identification between himself and these processes, it is temporary; soon or late man knows himself other and higher than his thoughts, feelings, actions, his head, heart and hands. That which in the midst of all changes, changes not, that is the Self, immortal, indestructible, indivisible.

> Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable." (II, 728)

When we try to apply the various teachings of Theosophy on the human constitution we get somewhat confused. As a first stage toward clarifying our thoughts let us emphasize this supreme duality in the individual. There is in us that which is immortal—the one witness of the many changes of sense, feeling and thought in and around us. In the sublime words of the *Bhagavad-Gita*—

> The spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramâtma,* the highest soul. (13th Discourse)

> There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place. (18th Discourse)

This Great Spectator has been observing the drama of evolution. It witnesses at one time the mighty cohesion in the homogeneous root-matter which begets aeriform radiance; then sees it condense into curd-like nebula which moves, making star-dust and causing friction, settles down to become many suns and planets and satellites. It sees the birth of elemental forces in and on these spheres which beget crystals and minerals and then observes the growth of sprouting shrubs and creepers and plants which become giant trees; it watches the cradle of insect and then worm, and bird, and beast and at last bipeds, after many aeons of vicissitudes and patient climbing. Then comes man who from the savagery of migratory tribes settles down to the citizenship of community and nation, and through wars and sufferings is learning to become cosmopolitan and labour for the Brotherhood of Humanity.

This teaching the Kabalist and the Sufi have epitomized thus:

> "A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit a god."
>
> "I died as a stone and became a plant; I died as a plant and became an animal; I died as an animal and became a man; when did I grow less by dying? I will die as a man to give birth to an angel."

But three distinct streams of evolution representative of the three basic aspects of the One Life come to confluence in Man. The stone, the plant, the animal give birth to the physical man—the Adam of Dust. The Mighty Witness is a ray, a breath of the Absoluteness. These two need an intelligent consciousness which is provided by the third stream of the Life-Impulse. The *Secret Doctrine* is the text of the Mighty Drama of Evolution in which the Spectator and the many actors are One. In affirming this fact it reiterates that the process of differentiation is complex and takes place by a manifoldness which at the root is seven-fold but which ramifies endlessly.

> The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. (I, 51)

The idea to get hold of and retain in our memory is that there is a Witness in us of the panorama of growth, who has watched in the beginningless past as he is watching today and as he will watch in the endless future. This is Atma, the One Life, mirrored in Buddhi, the unbreakable vehicle—the Eternal Spectator.

Next, there is that in us which is the experiencer, the sufferer, the enjoyer who learnt in the mineral and grew in the vegetable and moved in the animal and acts, feels, thinks, wills in the human. This is Atma-Buddhi-Manas, the immortal Triad, the individualization of the Supreme Spirit—the Eternal Pilgrim.

Thus from the concept of Duality we come to perceive the Trinity, which is the next step to grasp in our study.

# AMONG FRIENDS

WELL, how was it?" asked Mrs. Crystal, glancing shyly around the little circle of friends who had adjourned to Mother's apartment after the study-class.

"Please remember I never took part in a real study-class before," she continued deprecatingly, in the face of a judicious silence. "And I know some of the students liked it anyway—they said so. That little new lady in the blue hat, for instance, a perfect dear—*she* was, I mean, you know, not the hat; that was too, too . . ." and our sprightly Laura waved the twiddling fingers of a well-kept hand.

"She said she could hardly wait for the session to finish, to congratulate me—invited me to take lunch with her Tuesday and make up a hand at bridge—said it was so wonderful, so harmonious—the vibrations were too sweet for anything . . ." and the late "speaker", basking in the somewhat uneven after-glow of her primary effort, would have purred on endlessly over Mother's heartening tea and cakes but for Captain Blunt's hoarse and somewhat disconcerting drawl:

"Yes, some folks' bridge is indeed 'wonderful,' but the effects are not always 'harmonious,' and the 'vibrations' . . ." but the Captain, who has "the worst cold in the United States" ended his remarks with a few sharp, involuntary barking sounds, waving a debonair hand meantime at the restless Frederick who was registering indignation that Sister Laura's effort should be thus misunderstood.

"Not half bad for a first trial," said the Judge comfortingly. "And how refreshing a good cup of tea is after the battle," he added with a reminiscent chuckle. "I remember we used to adjourn after the meetings in the Chief's day, for a bit of refreshment and to talk things over—and pretty soon W.Q.J. would fish a bit of paper out of his waistcoat pocket, and begin with a whimsical smile: 'Hand in pocket—four times; "fr' instance"—six times'. Then the late offender would protest and use the word 'exaggeration'; whereupon the Chief would hand him the paper bearing the exact record of his misdemeanors, to the keen and gleeful enjoyment of all the prior victims present. Oh, Mr. Judge would always help you in a *definite* way if you asked for it. Those were real 'post-mortems', instead of the mild affairs we have today."

"Then you didn't like the meeting?" queried Mrs. Crystal timidly.

"I didn't say so, Laura," was the kindly answer. "The fact is, I liked it very well in general; seemed to me that the students were particularly thorough tonight . . . what did you think, Mother?"

"A very nice-feeling meeting indeed, I should say," and Mother's tone was distinctly gracious, though if one had been close enough, he might have noted a wee Scotch twinkle in the corner of her eye.

"Just what I tried for," exclaimed Mrs. Crystal triumphantly. "I always think that is the test of a meeting: does it *feel* right. And I think it more often does, if *we* feel right ourselves," with a side-glance at the grinning Captain.

"Yes indeed," mumbled the latter, shifting his omnipresent cough-drop. "Then we have a nice, pleasant, little emotional time together—and the devas roost accommodatingly on the platform, and somebody sees somebody else's 'aura,' and the vibrations are ever so thrilly. I wonder . . ." but our warrior's "wonder" got lost in a particularly rasping explosion, whereupon Frederick pounded him on the back none too lightly, while Mother deployed with a 'canteen' of tea, and Doctor 'red-crossed' to the rescue with a vial from his medicine-case.

"We'll have nothing but silence from you, Sir, for the next ten minutes," said the Judge—"and mighty little of that!" he added as an after-thought.

"Reminiscent even in his jokes!" muttered the Captain hoarsely, as he tried to squirm out of Doctor's ministrations—and then, thinking to create a diversion, "What do *you* register about the class, Frederick?"

"Just the opposite of what you did!" And Mrs. Crystal's brother, flushing with loyalty and earnestness, proceeded to point out what a contrast there had been between the 'prentice efforts of other student-speakers and the genius of his talented sister. "She was so fine in her answers to questions," he concluded. "Don't *you* think so, Pilgrim?"

The latter, hitherto reserved witness of proceedings—and eater of many cakes—finding himself drawn into the discussion countered with another question, "Did she answer any?"

"Why, there were at least a dozen," was the astonished reply. "Didn't you folks hear them?" turning to the rest. "Now, that one from the man who asked why we worshipped H.P.B.—don't you recall it? I thought she was particularly fine on that."

"What did I say, Frederick?" purred the delighted Laura, "I'm sure I can't remember half I said, you know," she added beaming half-bashfully on her little audience. "It just *comes* to me, you know—yes, a sort of 'gift'," catching at a word of the sardonic Captain's articulation.

"Why, you said we didn't," answered Frederick promptly, "and then you went on to say . . . that . . . why, that we *didn't*, you know . . . we didn't worship H.P.B. and we . . ." Frederick struggled bravely—to be helped out finally by the Captain's bray:

"*Didn't*—say it again, Freddy—*didn't* . . . D-I-D-N-T," spelling it out so solemnly that even Mrs. Crystal laughed, with the rest of the family—and Frederick began to think he had made a joke!

"So you called that an 'answer'?" remarked Pilgrim quietly, after the merriment had passed.

"Why, certainly—what else?" demanded Frederick incredulously.

"I *didn't*," returned Pilgrim, with a heavenly smile that included Mrs. Crystal, Frederick, the Captain with his ministering medico, Mother—and even the maid who arrived at the moment with a further supply of cakes. "That was a denial—not an answer. Don't you observe that you can't remember the 'answer', Frederick, no matter how hard you try? It's because there wasn't any made, of course," and Pilgrim reached unconcernedly for the cake-dish.

Mrs. Crystal started to speak—and then thought better of it. Frederick swallowed desperately once or twice—and retired from the fray.

"Probably Pilgrim has put his finger on Laura's principal difficulty," said Mother gently, deftly pushing a certain plate beyond his reach, "—even if he is inclined to eat too much cake. Frederick saw the study-class through the coloring of love and admiration he has for you, Laura. For my part, I thought your manner was beyond reproach; you looked lovely, and your comments were excellent. But you didn't seem to catch the purport of the questions asked: you talked all around them, but you didn't *answer* them. However, the general effect was excellent," she added gently, seeing signs of approaching dissolution—or disillusionment, at least—in a certain pretty lady's face.

"Well, I'll never try it again—never have the courage to," sighed Mrs. Crystal.

"There's *resignation* for you!" chortled the unfeeling Captain.

"Oh yes, you will, Laura," said Doctor heartily. "You're just discouraged for the moment over getting what we all have received from 'our loving friends'—and get now, only worse!" he added, with a little dodging motion of his head.

"Nothing to be discouraged over at all," remarked the Judge decisively, "quite the contrary. If you hadn't done very well indeed, do you think we'd be wasting this precious hour over your 'case', Mistress Laura? This is no mutual admiration society, nor gathering of the 'ladies' aid'—it's surgery in the Holy War. Real help is not to be found in compliments or evasions; the sincere student ought to be able to take a hint from anybody."

"Thank you, Judge," said Mrs. Crystal sincerely. "I *was* weak in my answers, and I knew it all the time."

"There's a brave lady," croaked the Captain, rising solemnly and shaking hands with her. "Jokes aside, I respect you and I'm *for* you, and I'll help you all I know how to. You need to *study*—and so do I; we'll do it together—that is, if you aren't afraid of coughs, colds and other complaints," he added with a rattling laugh, that resulted in his being put to bed in Mother's spare room, to be cared for by Nurse and Doctor until he was fit to associate with people again.

And then there followed a long hour of discussion of study-class work in general, and the high art of really answering questions in particular—including testimonials to the great desirability of having the courage to say, "I don't know," when one doesn't.

"To evade by talking all around a question, instead of answering it, is dishonest," declared Pilgrim, "just as dishonest as inventing an answer. Many a potentially good student and valuable worker has started on the false path of Neo-Theosophy by lacking the courage to say, 'I don't know'."

"Yes, and study-classes are such definite things," said the Judge reflectively. "No excuse for general answers there; they should be direct and definite, and if the class-leader doesn't know the answer, there's no particular disgrace about it. None of us knows everything, that's certain—and we can always look the matter up in the books. The real Teacher left the record, and all the answers, if we will but hunt for them."

And so the "post-mortem" turned into a kind of "reincarnation service." For Mrs. Crystal is to take part in the class again within five short weeks.

---

## "RECOGNITION" IN KAMA LOCA*

*Question*—Do earthly friends recognize one another during their passage through Kama Loka? If so, who or what is the recognizer?

*Answer*—Kama Loka being a state and not a place, there is no "passage" through it. No doubt in some cases, if two beings are in the Kama Loka state at the same time, and for similar reasons, and with the same magnetic currents, they may recognize each other. But as Kama Loka is the state in which the Soul is freeing itself from the astral body and the passions and desires, it cannot with ease be concerned with any other process than that one; and hence, in the sense of the question as put, there is no recognition, although the being has what it may suppose to be a recognition of friends and enemies. In Kama Loka all its old thoughts take shape, and torment the soul if the life has been evil, or merely temporarily detain it if the opposite has been the case.—*W.Q.J.*

**The Thesophical Forum*, September, 1892.

# ANTIQUITY OF MAN

## The Origin of The Ape

It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendent of another whose development is in an inverse order to his own. Consequently, in accordance with these principles, *Man cannot be considered as the descendent of any simian type whatever.* (de Quatrefages: *The Human Species.)*

The respective developments of the human and Simian brains are referred to. "In the ape the temporo-spheroidal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, the frontal convolutions are, on the contrary, the first to appear, and those of the middle lobe are formed later."

Lucae's argument *versus* the Ape-theory, based on the different flexures of the bones constituting the axis of the skull in the cases of Man and the Anthropoids, is fairly discussed by Schmidt. (*"Doctrine of Descent and Darwinism,"* p. 290). He admits that *"the ape as it grows becomes more bestial; man . . . more human,"* . . . . The writer evidently is not a little disquieted at the argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and anthropoid having had a common—though, so far, an absolutely theoretical—ancestor? *(Secret Doctrine,* 1888, Vol. II, 646)

Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of "senseless" man . . . the transformation of species most directly connected with that of the human family, a bastard branch engrafted on their own stock before the final perfection of the latter. *(Secret Doctrine,* I, 185)

That man was *not the last member in the mammalian family,* but the first in *this Round,* is something that science will be forced to acknowledge one day . . . .

That man can be shown to have lived in the mid-Tertiary period, and in a geological age *when there did not yet exist one single specimen of the now known species of mammals,* is a statement that science *cannot* deny and which has now been proven by de Quatrefages. (*Secret Doctrine,* II, 155)

THUS, thirty-seven and forty-eight years ago, spoke H. P. Blavatsky, reinforced by her few unconscious scientific allies—men half a century in advance of their generation.

These biological facts are unchangeable; the developments of the human and simian skulls are the same today as then. Why then have we not heard more on this point? *Because it is one of those buried facts, every one of which, entombed in the limbos of science, takes with it into obscurity some fragment of vital truth.*

But the dead, human or factual, are so in seeming only. Therefore we now find this old but indestructible obstacle rising like Banquo's ghost beside the festive board of scientific complacency; for

Professors Hill-Tout and Coutière have pointed it out anew. And this is testimony not to be waved aside: Professor Hill-Tout, F.R.C.S., is not a nonentity in science, and Professor Coutière is of the Paris Academy of Medicine.

Professor Coutière accepts our own doctrine of the priority of man, if not his ancestorship of the ape; Professor Hill-Tout, more cautious or conservative, merely claims that the ape has diverged further than man from the original type. However, since this is equivalent to holding the ape a *degenerate* type, "'tis enough; 'twill serve."

Biologically, but one point remains to be disposed of; the existence of vestigial remains in the human body, now useless to him, but useful to the ape—so it is claimed. It is a question whether some of this is not a *post hoc, ergo, propter hoc,* argument and whether biology would ever have found the appendix, for instance, of use to the ape had it not so conveniently fitted the theory. Nevertheless, Theosophy teaches that man *was* "ape-like" in the Third Race, though not an ape. For the ape is a complete being of low development, while *man at that period was an incomplete being of a high order,* the conscious indwelling Principle upon which material cognizance and rationality depends, not yet having been able to force the material into a condition permitting manifestation. Of course, the *crux* of this argument lies in the possibility of consciousness being able to exist independently of matter as we know it; but it is not the modern chemist, physicist, psychic researcher or embryologist who will dare deny that possibility in the face of the present-day trend of discovery; a trend signified by Professor McDougall's unchallenged address to a portion of the British Association in behalf of the theory of a *conscious purposiveness* behind evolution.

Geology, as we have shown, can no longer deny man a premammalian habitation on earth; no biological fact opposes the descent of ape from man, and one incontrovertible fact *does* oppose the contrary theory.

With archeology and paleontology the battle seems more uncertain; here is a footing of quicksand, a maze of theory and speculation obscuring and distorting the underlying facts beyond all reason. Why should this be the case? Surely the records of the stones, which have disclosed in unmistakable manner the evolution of such animals as the horse, should be as clear in their testimony regarding man? Quite so; but the root difficulty is this: that two totally different orders of evolution are held to be one and the same; more, the one is judged solely and *à priori* by the evidence of the other. Undoubtedly the human record is definite and readable. But to this hour the attempts to decipher it have been made (officially) solely by those whose minds were governed from the first by the "animal ancestor" theory.

Thus it has happened that discovery after discovery attesting the vast antiquity of "modern" man has been set down as untrue or doubtful because it did *not* fit the theory. Discovery after discovery, debatable, unable to stand a moment in court of law, has been accepted with cursory investigation or none at all, because it *did* fit the theory.

Time after time the relative ages of strata have been distorted, unconsciously "fudged," to fit the prevailing theory; time after time have honest and earnest discoverers found themselves classified as fakers or lunatics, without investigation, without regard to *bona fides,* because—their facts did not fit the theory. Science recognizes, and must recognize, this to have been the case in previous decades in all branches. Do we exaggerate? Then let us cite concrete examples—meanwhile challenging science to reopen the cases.

Of the first named category are the Galley Hill, Ipswich, Olmo, Castenedolo, Foxhall, Savona, Moulin Quignon, Dartford, and Bury St. Edmunds discoveries, the types.

The second includes the famous "missing link," *Pithecanthropus Erectus,* accepted without hesitation or investigation; unseen by any but its discoverer for decades, and then found to be something quite different than had been supposed. To this class also belongs the Piltdown skull; the attempts to distort the significance of which are classic in the annals of scientific prejudice.

The third is the habit of dating such ruins as those of Mexico, Crete, the Gobi, the Pacific Isles, and countless others, *by archeological theories of culture instead of the geological evidence,* and thus arriving at "B. C." and "A. D." dates. For instance, had *primitive* remains been found in Cuicuilco, can any scientist deny that they would have been considered hundreds of thousands of years old?

Typical of the fourth was Professor Hrdlicka's attitude toward the Vero find—though in that case unreasoning scientific prejudice met its Waterloo at the hands of scientists themselves; typical, Professor Hrdlicka's ideas about the Patagonian skull; typical, the pigeon-holing of Mr. Reid's discovery; typical, the treatment of the Carson footprints; typical, the Calaveras skull; typical indeed, the reception of Mr. Hubbard's discovery—which nevertheless bides its time in the depths of the Grand Canyon to bring confusion to theory.

Useless to multiply examples; let the unprejudiced student delve for himself in the files of scientific records of other days, the journals dating back to 1800 and beyond. Let him unearth the moldering records of extraordinary discoveries thrown out of court without investigation, or discreetly buried without comment. He will then learn for himself how science has crippled and stultified itself; above all how easily the present upset of theory as to the age of humanity in America could have been forestalled.

# A NOVELIST ON MASTERS*

THE "Mahatmas" or "Masters" are mentioned in the story more than once, although none of them appears. Personally, I have never met one to my certain knowledge, although this may be due to the fact that no one who really was a Mahatma or Master would dream of admitting it. I have met several men who claimed to be "Masters," but in each instance I have been quite sure the individual was an imposter (of which breed there are all too many); and I have met one man who, to judge by his conversation and his conduct, might have been one of them, but as he did not admit it, and I have no other means of proving who or what he was, I can not lay claim to having seen one.

Nevertheless, I am convinced they exist. Rumor never dies concerning them. About half of the population of the world believes implicitly in their existence, and much nonsense is talked and written concerning them. But they are supposed to be men who, having gained in past lives, through experience, a fuller knowledge of what life means than has yet been attained by the rest of us, are born into the world on a somewhat higher plane of consciousness than we are. Their duty and delight is said to be to watch over the world and, from time to time, as opportunity offers, to release a little of their wisdom for humanity's benefit—but not too much of it at a time, because men have a way of using knowledge for their own destruction.

They keep themselves to themselves, hardly ever revealing their identity and almost never letting their whereabouts be known, because humanity (that is to say, the rest of us) is much too prone either to deify or to murder whoever appears to possess unusual powers; and it is said that the natural powers of a Mahatma, due entirely to his higher spiritual development, are such as would appear quite unnatural and even superhuman to the average man in the street. There are some who say Jesus of Nazareth was a Mahatma; they offer what they say is proof.

I have read everything I can find on the subject of the Mahatmas, both for and against, and have found nothing that even vaguely resembles proof that they do not exist; whereas there is a very great deal of testimony that they do exist, at the present time somewhere in Tibet or that neighborhood. Practically all the statements (they are hardly to be dignified by the name of arguments) that there are no such persons emanate from two sources: (1) the Christian missionaries and (2) the sort of so-called natural scientist who believes that Jenner was inspired, and who helps to prosecute and

---

*Talbot Mundy in *Adventure*.

vilify whoever dares to disagree with him or stray outside the fold of scientific orthodoxy.

As for the latter, since their theories change with every passing year, they need not be taken too seriously, and certainly not at their word. Since I was a boy there seems to have been hardly one so-called scientific fact that has not been reversed and re-reversed two or three times; and while all of us respect the bold adventurer into unexplored realms of nature, as well as the careful analyst of ascertained facts, there are probably few of us left who waste much sympathy on the "scientific" pundits who try to limit knowledge and discovery within the compass of their own peculiarly narrow vision. There are plenty of them left, but they are fortunately losing influence, and the word of a dry-as-dust biologist to the effect that Mahatmas do or do not exist hardly adds confusion nowadays to the already existing noise of rival theories.

The Christian missionaries naturally deny the Mahatmas. The two teachings are incompatible, and whichever shall stand, the other must crumble. It is necessary to dwell on this point for a moment, because, as I have said, it is from Christian missionary sources that a great part of the "anti-Mahatma" propaganda emanates. One should observe in passing, that the Christian missionaries, in all lands, at all times, have always done their utmost to destroy the reputation and, if possible, the records of whatever cult preceded them.

Perhaps one reason the Mahatmas are assailed is that they and their chelas teach, or are said to teach, that it is wicked to accept money in return for spiritual services. No teacher of the true eastern esoteric doctrine would demean himself, or stultify himself by accepting a cent or a favor of any kind from any one whom he saw fit to help or to teach. Like St. Paul of Tarsus, if he needed money he would go to work for it, at whatever trade he knew. The Lama in my story does not claim to be a Mahatma (no Mahatma would ever claim to be one), but it will be noticed that he does not invite the public to contribute money for his expenses.

All signs point to an ancient Mother-religion. The Mahatmas are declared, by those who say they know, to be the men who preserve that ancient Mother-religion (they call it the Ancient Wisdom) and whose duty is to keep it in the world until such time as it can safely be brought to light again. It is said to include all science, and in fact all knowledge that the human mind is capable of understanding.

# ON THE LOOKOUT

## A California Ruling on Prayer

Repeated efforts by sectarians of various affiliations to introduce "religion"—meaning some phase of Christianity—into the public schools of California have met with no success up to the present time, owing to a wise provision in the State constitution. A recent newspaper dispatch, dated San Francisco, October 4th, briefly sets forth the ruling of the Attorney General upon the latest attempt:

> Attorney General U. S. Webb, in an opinion today, held that repeating the Lord's prayer every morning in the public schools would be unlawful and unconstitutional.
>
> His ruling was in response to a request from District Attorney George R. Lovejoy of Fresno, who asked if under the law the board of school trustees could permit the Lord's prayer as found in the King James version of the Bible to be repeated by all of the pupils in the district schools as an opening exercise.
>
> Declaring that rulings of the court permitted the use of the Bible only as a reference work, the attorney general said:
>
> "In my judgment such readings as you describe would be violative of the spirit and the letter of the different provisions of our school law and in particular of the constitutional sections which clearly indicate that no prayer or any other doctrine peculiar to any religion shall be incorporated as part of the exercises of the public schools of the state."

## Wise Words by a Clergyman

That true religion is an important part of true education must be apparent to every thoughtful person; also must it be equally apparent that no theology whatever, on account of its separativeness if for no other reason, can be considered representative of true religion. Some remarks made in the course of a recent sermon by Rev. Robert F. Leaven, pastor of the First Unitarian church of Berkeley, California, are worthy of mention, and could be brooded over with profit by many a professing Christian:

> As a matter of fact, religion cannot be excluded from education, by law or by any other means. . . . But it is not the factor that it should be, does not occupy the place which it deserves. By religion I mean not merely a knowledge of the Bible but the wisdom which sees life clearly and sees it whole, coupled with passionate devotion to high and generous purposes. . . . Last June a college president said . . . "There is no harder or colder form of materialism than the materialism of pure scholarship, if untempered by the influence of soul and heart. There is no more repellant form of selfishness than self-centered intellectualism without sense of *noblesse oblige* which carries definite sense of obligation to others."

On the other hand, religion without education is like a ship without a chart, like a ghost without a body, heart without light, an orgy of emotionalism, a trance without relation to reality. Churches may say that the universities are godless but the churches themselves are benighted. The conflict between established beliefs and new discoveries of truth cannot be settled by trying to live in the past. There can and must be reconciliation between reason and faith.

At bottom the purposes of religion and of education are one, to develop man in his completeness, his wholeness, his holiness; to help the inner nature to unfold toward the measure of the stature of the full-grown man, and to bring up a society of full-grown men and women.

For universities we crave the inspiration of religion, its motive power, its comprehensive view, its lofty and generous purpose. For the churches we crave enlightenment, willingness to learn, the passionate desire to lead the way with the torch of truth. For both together we crave a combined influence which will help to create intelligent citizens, generously devoted to the commonweal.

## Religion and Education

Mr. Leaven was speaking on "Religion and Education," urged thereto perhaps by the persistent "drive" being made by the many narrow sectarian bodies to force Christianity of the "Fundamentalist" persuasion, or some dilution of it, into the public schools; and perhaps also by the "anti-evolution" extremists who have been so crass and so noisy in displaying the abysmal poverty and darkness of out-worn beliefs. But has he considered that the "enlightenment" and "willingness to learn, the passionate desire to lead the way with the torch of truth," which he craves for the churches would, if realized, lead to their extinction? Again, true religion as the pervading spirit of the universities would completely upset present organizations, educational theories and practice—all would have to be re-evaluated and rebuilt, stone upon stone.

Putting new wine in old bottles is a hazardous proceeding, for which we hold upon good authority there is only one outcome. A fresh start has to be made, on the basis of "the eternal verities" which all source-teachers down the ages have taught and practised, and which again and again have been twisted and tortured into formal religions, "until at length in the course of time the mighty art was lost," as the *Bhagavad-Gita* states it. The seeds for this pioneering effort already have been planted in the various groups working with children and adults under the name "Theosophy School" in several American cities, to provide groping minds with a scientific and self-compelling basis for ethics. It is yet too early to speak of results, but developments clearly indicate that a method has been found by which science, religion and philosophy are practically synthesized, in such a way as to make the ancient Wisdom-Religion available and rationalized to average minds. In this lies the greatest hope for the coming generations—and a bridge of

safety, perhaps, over the troubled times that are approaching for our American civilization. Wrote H. P. Blavatsky to the American students of 1891:

> Be Theosophists, work for Theosophy! . . . for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

## RELIGION AND GOVERNMENT

What a difference a point of view makes! There are many well-meaning and sincere people who believe that the progress of our American civilization has been steadily *upward* and onward since the foundation of the Republic. There are many others, equally well-meaning and sincere, who are reasonably certain that its course has been *downward,* with accelerating momentum, for more than half a century. Both parties usually attribute this progress, one way or the other, to the same cause: *religion.* Both when using the little understood word mean—the Christian religion as exemplified by Western theology, priestcraft and the various warring sects.

President Coolidge is quoted as follows in an address delivered at Washington, October 15th, at the unveiling of a monument to Francis Asbury, a pioneer bishop of the Methodist Episcopal church:

> Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberty, and for the rights of mankind. Unless the people believe in these principles they cannot believe in our government. The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of man. Peace, justice, humanity, charity—these cannot be legislated into being. They are the result of a divine grace.

The President is further quoted as saying that the blessings and prosperity which have come to the United States as a result of being built on a religious foundation would not continue if the people neglect religion. "We cannot depend on the government to do the work of religion. We cannot escape a personal responsibility for our own conduct."

The sincerity of the President's remarks cannot be questioned. Read from *his* point of view they are undoubtedly sound. Read from the point of view of the second group above mentioned, they are sound also. In each case the *significance* of the remarks is

exactly opposite. But all readers will agree that, "we cannot escape a personal responsibility for our own conduct." Meantime some minds may enquire the meaning of the opening sentence, "Our government rests upon religion," questing about for an understanding of the *"Nature and Nature's God"* of the Founders of the Republic. Could it have been the Jehovah we worship—the more sincerely because we imitate him? "The government of a country never gets ahead of the religion of a country!"

"PRESBYTERIAN OR CHRISTIAN?"

This is the caption given an editorial appearing in the *Post*, Washington, D. C., on October 9th, devoted to the Fosdick controversy, over which tons of ink have been spilled in the columns of newspapers and periodicals during the past year. By far the greater part of the comment has been "anti-Fundamentalist"—evidence of the fighting sincerity of the doctrinaires, since they continue the battle in the face of what must have proven "very bad advertising" for their church. The *Post's* editorial is a trenchant summary of the situation and a keen presentation of the position involved:

> The occasion which has led Dr. Harry Emerson Fosdick again to tender his resignation to the Presbytery is not novel. Its inception lies in the same old wearisome turmoil whether 400 or 401 angels can dance on the point of a needle. We are not surprised, after the strenuous efforts of one William Jennings Bryan to convince the country that he was not a monkey, that the fundamentalists should be warmed up once more for heretic-hunting. So on with the auto-da-fe!
>
> Dr. Fosdick's particular crime lies in the fact that he is by early confession a Baptist, and without repudiating that church has preached to Presbyterians, a large congregation of whom have apparently listened to him cheerfully. But now arise certain scribes and elders who perceive therein damnation. That both churches worship the same God, acknowledge the same Saviour, partake of the same Sacrament, is as nothing beside the overwhelming discrepancy that in the one "creed" figures immersion, in the other predestination, and the two are not joined together.
>
> Can both be fundamentally right? If so, then they are not mutually repugnant. If not, then one or both must be wrong. In the latter case, by whose authority?
>
> Will these sage quibblers never grasp the broad truth which shall set them free? Once during the dark days of the civil war, Abraham Lincoln, who was not a Presbyterian, was taken severely to task by certain pious gentlemen for unorthodoxy. To which he replied:
>
> > I am nothing, but truth is everything; I know I am right because liberty is right, for Christ teaches it, and Christ is God. I have told them that a house divided against itself can not stand, and Christ and reason say the same, and they will find it so.
>
> The issue between Dr. Fosdick and his accusers seem to be over the comparative merits of Presbyterianism and Christianity. If the latter insist they are primarily Presbyterians, the Doctor has an obvious reply.

## EXPEDIENCY AS A CRITERION OF MORALS

The problem of the growth of crime—especially of juvenile crime—occupies much space in the press. Discussions thereupon are on a par in effectiveness with those of the insect congress which discussed the nature of a railway train. It will be remembered that this body concluded the phenomenon was the vernal equinox. The would-be reformers of crime lay the blame upon the home, the church, the decay of religion, "jazz," the automobile, the "movies," and whatnot.

What is the real basis of honesty? Why should a man be honest rather than dishonest? Religion, science, and business agree that honesty is desirable *because it is the best policy*. True, religion conceals the bargain-and-sale nature of its morality behind the figure of a hypothetical deity invested with a glamorous sanctity; but in both other orders, the policy is outspokenly "do good in order to have good done unto thee." Any other basis is met with blank non-comprehension; and the suggestion in religious circles that man can be good without the fear or love of a god to urge him on, is met with horror or disdain.

The difficulty is that this law of expediency is founded on the false doctrine of separateness, and is not in accord with the order of nature. Sooner or later the man who has no firmer basis of ethics will find himself where honesty no longer seems the best policy; for lawful selfishness is the same in the eyes of Great Nature as the unlawful. Attitude and motive is the determining factor, and the lawful soon degenerates into the unlawful, given the same basis of action.

## SARTOR RESARTUS

Men of science vivisect animals physically, and humans mentally and morally. Some of them have been recently stretched on their table, so to say, with results interesting and instructive. Expediency as the basis of ethics breathes forth from every scientific paper and discussion, with but few exceptions; in fact, science prides herself on having brought ethics out from the "superstitious clouds" of metaphysics and instituted the method of judging them by concrete physical results; therefore this pragmatic test is more than significant.

The Paris paper *Le Soir* tried out the honesty of the French some time ago and discovered them to be 66 per cent dishonest; whereupon the American magazine *Liberty* followed suit here. The method adopted was to send to one hundred persons a dollar each in settlement of a fictitious "account." Note the fiendish ingenuity of this test: there would be no legal consequences from keeping such a sum, nor would there be any particular pangs of conscience; while the human trait of irresponsibility, of letting the

other fellow suffer for his mistakes, was subtly appealed to. Therefore a man's reaction would be determined by his inner sense of honesty, regardless of consequences.

*Liberty* remarks as to the results, "The least said about the whole affair the better, don't you think?" *Liberty's* view is quite natural; nevertheless we propose to tabulate the disaster and endeavor to draw a lesson or two therefrom.

THE PRAGMATIC TEST

| Occupation | Number | Dollars Returned | Per Cent |
|---|---|---|---|
| Clergymen | 9 | 6 | 67 |
| Journalists | 7 | 3 | 43 |
| Artists | 3 | 1 | 33 |
| Educators | 12 | 4 | 33 |
| Business men | 37 | 10 | 29 |
| Physicians | 9 | 2 | 22 |
| Lawyers | 11 | 1 | 9 |
| Scientists | 11 | 0 | 0 |
| Playwrights | 1 | 0 | 0 |

It should be explained that the playwright answered, but refused to return the dollar after explanation.

Several upsets in the current ideas emerge from the above list. Who would ever have given such ethical eminence to journalists and artists? And probably few would have set lawyers, physicians, and scientists so far down in the list. Incidentally, three of the lawyers who did not return the dollar were Senators and two were Representatives; while the sole honest member of the Bar holds no office. He who once said that a "people has the government it deserves," spoke well indeed.

Is there a connection between the ethical basis of scientific men and their lamentable showing in this test of common honesty? Perhaps in this case the reward-and-punishment factor removed from the situation, honesty went with it. Or will some one of the gentlemen in question come forward with a better explanation?

The point we wish to make is the folly of wondering at juvenile delinquency, with an adult population 73 per cent dishonest; moreover the child is ignorant of the lessons received by the adult in the course of life regarding the desirability of honesty from the selfish standpoint. The child's morals are simply a faithful reflection of the adult, minus adult caution. The real reform needed is the establishment of a moral basis for all which shall be independent of expediency; and how shall it be done in a population so widely ruled by *self*? Nevertheless, that basis has been available in America for fifty years.

## THE WEIGHT OF KALI YUGA

H. G. Wells, "sitting on his literary deathbed," proclaims in no uncertain tones his own soul-sickness with things as they are. He calls to mind an imprisoned beetle of his youth:

> I remember the dirty scratches and traces of its explorations on the unfolded paper cage. To a larger mind these books and articles of mine will seem very like those markings.
>
> The total effect of these articles and these books of mine on my mind, is of a creature trying to find its way out of a prison into which it has fallen.
>
> I do believe there is a better life for such creatures as we are and betterment for our race and escape from the meanness, the dullness, the petty doomed life of this time. . . . I am against the clothes we wear and the food we eat, the houses we live in, the schools we have, our amusements, our money, our ways of trading, our ways of making our compromises and agreements and laws, our articles of political association, the British Empire, the American Constitution. . . . I am not so very exceptional in this; endless people find the present world . . . almost intolerable.

Taking refuge in a future world of his own creation:

> To live under the rule of King George or President Coolidge and under the sway of current customs, habits, and usages, can be made tolerable only by the recognition of their essential transitoriness and their ultimate insignificance.

Thus Mr. Wells sees clearly enough the unworthiness and childishness and camouflaged savagery and selfishness of modern life. Yet can he deny that the race has the power to change its conditions at any moment it chooses, or that those conditions are solely the product of human nature and its tastes?

Mr. Wells dreams of a splendid and artistic world devoid of smallnesses and uncleannesses; and a noble dream it is. But the ordinary citizen—he who pollutes the limpidity of Nature's silences with the raucous notes of "jazz" on a cheap mechanical invention, hailed by him as the boon of the age; who leaves a trail of assorted filth across the fair face of nature wherever he goes, like the slime-path of a snail; he whose idea of literature is the sporting page and whose ideal of drama the sex-putrid "movie"—what has he to do with the fair Utopia of Mr. Wells' dreams, and what would he do therein? Simply perish of boredom or invent new vices of transcendent destructiveness.

## "PHYSICIAN, HEAL THYSELF"

Reformers like Mr. Wells miss the fact that, inasmuch as their own dreams are of a *physically* changed world, of *material* conditions more pleasant to their special natures, the crowd is equally justified in preferring conditions *pleasant* to its nature. Disallowing man a *spiritual* destiny in his future evolution, hovel is on a level with palace. Nevertheless, the peasant may be metamor-

phosed into a prince; but must be convinced that princehood is better than his present state. So long as the reaction of the peasant to life in a palace is unpleasant, so long will he attempt no serious evolution into a higher order. So long as life without self-indulgence and lust and selfishness and hatred seems barren to the average man, so long will his world contain those things. One furnishes a house according to one's taste; and those whose own ideals are material, and therefore only of a gilded hovel, may keep silent or reform their own tastes to conform with the majority.

Fortunately for those who actually find the world almost unendurable, there is the possibility of entering another, providing the spark of altruism burns high enough—another world connate with this, and not of the future. For all this is but a sordid mask, a shabby entrance to another order of being within and behind; an order not of the imagination, not of dream nor poetry, but surpassing in living, vital reality all dreams; a world within which not a low or selfish or petty note exists.

Common men enter the portals day by day and year by year; the crowd remains without because it *will* not enter; for there is no bar save that of human nature. Emissaries come forth from time to time as notification that the gate never closes. The people make of their memory selfish gods and erect about their figures selfish and degraded religions—and continue to perish.

## Psychology—or Black Magic?

A dim perception of the limitless powers of mind is leading multitudes to psychological experimentation with themselves, to Hatha Yoga practices under other names, to the clutches of various "practitioners," and often to plain, unadulterated, black magic. So widespread is the craze that "psychology" has become a synonym for psychism, much to the disgust of users of the name in its original meaning. Dr. Irwin Edman of Columbia says:

> The world is experiencing today an extraordinary uprush of superstition. Like our primitive ancestors, we have our medicine men and our magicians; and we are eager to believe in effects without examining causes, and in achievements without examining the mechanisms to attain them. The subway news stands are littered with a bastard crew of magazines ballyhooing short-cuts to brain power, will-power, and personality-plus. A provincial French apothecary sweeps to fame by telling the lame and the halt to mumble a specific incantation and be cured. Masses of credulous people look to glandular treatments and to psycho-analysis as our forbears did to the rituals and spells of their witch-doctors. Like tribes of savages, tormented by drought or deluge, famine or pestilence, we turn anywhere and everywhere to be rescued. Pseudo-scientific jargon is the descendent of priestly patter, and we prefer its glitter to the toilsome methods of genuine science and pure reason.

Would there were thousands to say this, and say it loudly and constantly! And yet—and yet—are not "glandular treatments" the direct offspring of the findings of vivisectionist methods, which in the view of orthodox science are "genuine science and pure reason?" Is there any distinguishing feature between the balderdash mentioned and the pernicious craze for new serums and injections so thoroughly fostered by "respectable" science?

### The Foundations of Credulity

Science fosters selfishness by preaching and practising the doctrine that there is no object of existence save physical attainment, no fundamental universal law which protects the weak from the strong. It fosters credulity by promulgating upon its "authority" unproven and unprovable doctrines, and by visiting with wrath the layman who dares question the validity of its theories, or suggest alternative explanations, differing thus but little from the priesthoods it holds in such contempt.

Scientists can, and do, study at close range the working of cause and effect; and yet the moment an effect enters their sphere the cause of which is to them unmanifest, *deny the existence of such a cause.* Of this the whole scientific attitude toward, and treatment of disease affords bountiful proof.

### The Karma of Science

More and more, as the tide of morally unbalanced doctrines swells its muddy torrent, is one forced to ponder on the past lives of some men; on the manner in which research too concentrated and too biased may sometimes warp an intelligent mind out of all relation with reality. The late Dr. Jaques Loeb held that all emotions are the reflex of physical motion, and specifically stated that a man fears because he runs away, and feels joy because he smiles. From what vistas of psychologic fact—within and without must a man keep his face turned in order to reach this notion? Dr. W. J. A. Bailey—previously unknown to fame, gets fat paragraphs by proclaiming the coming triumph of science over old age, insanity, and death, by control of the endocrine glands; serenely forgetful of that moral insanity which is worse than all else.

A Battle Creek writer says that the melancholy of Abraham Lincoln was due to auto-intoxication, which he claims to be the cause of most mental ailments. Thus, in these days of "science," of mental and moral emancipation from superstition, are the divine compassion, the far vision, the vast sense of responsibility of that great being, reduced to an excess of decomposed food in the intestines!

Pacifists talk of the horrors of war; philanthropists sorrow for those deprived of this world's goods, and great mundane disasters are deplored by all; but in ultimate values, in distant far-reaching

effects which cannot be escaped, not all the physical suffering since the world began can compare with the moral devastation of pseudo-science.

### Another "Discovery"

A harsh critic could with much justice define the activities of science as being about equally divided between inventing weapons which go off backwards, and making discoveries which everyone else always knew. Dr. Karl Pearson (*Science,* May 30, 1924), notes that a study of 4,000 children has shown that there is little real relationship between health, temperament, and character. For any real observer of life or reader of history, this is no discovery at all, although the article remarks that it "upsets many accepted theories." Nevertheless, having been deluged so copiously with doctrines holding that the morals of man depend upon his digestion, we are ready to be grateful even for so much as this.

### Psychological Variability

A valuable article by Professor Raymond Dodge appears in *Science* for March 21, 1924. Prof. Dodge, as the result of much psychological experimentation, comes to the conclusion that there is no real norm in human mentality or mental action; identical reactions simply do not seem to occur. He notes that in some quarters there is despair of building up a science of the mind, and there is doubt whether psychology is as yet scientific in anything but aim.

All this, of course, is no puzzle to the Theosophist, but precisely what he would expect. Some of the facts elucidated by Prof. Dodge, indeed, should open his own mind to the truth that he is dealing with something far greater and vastly older than any complex of nervous reactions. This invariable variation is due to the unvaryingly varied past experience of all human egos through the ages; and this is why all rules applying to animals, which have no such ego, break down wholly or in part with regard to the human race.

Professor Dodge also notes the non-correlation between the physiology and psychology of sensation. Taking the view that a living being is a machine upon whose blind mechanical workings consciousness depends, this is indeed a puzzle. Taking the view that the perceptive quantity is an *entity* in more or less perfect connection with the brain and nervous system, and this difficulty vanishes.

### The "Second Fundamental" of The Secret Doctrine

Prof. Dodge says there is a natural daily rhythm of psychological response, and indications of weekly, seasonal and annual variations as well. Considering that the human being follows the

law common to all things, of eternal periodic action, and that his "vehicle" of mental and nervous action is part and parcel of the "nervous ether" of the sun—(what superstition in scientific eyes!) such is only to be expected.

The Professor comments upon another matter of significance—the fact that among the instinctive centers the higher habitually assume control of, and depose the lower, without other disturbance than a moment of rivalry. All this is due to the fact that the human "being" is a *colony* and not a unit; a colony of living and conscious psychic entities, from the humblest physical electron bound in the chains of organic chemical composition to the immortal Ego, known within the boundaries of that composition only by reflected moral and mental light.

The true "centers" are that Ego and the kamic principle, the irrational psychologic animal within our own constitution; the animal which most of the time uses our mental powers for its own purposes and masquerades as the central identity; the animal upon whose demands and desires our whole civilization is built; the animal whose desires, acceded to and glorified, as is done today, lead only to its own destruction as to that of the whole purpose of our existence here.

## THE PINEAL GLAND

The pineal gland, as Theosophy teaches, is the remnant of a third eye which had a real function in the days when matter, not having reached its present consolidation, had other qualities than now. That function was *spiritual vision;* that eye "embraced eternity," in the words of the *Secret Doctrine,* and thus Descartes was not far wrong in calling it the "seat of the soul."

A scientific article holds Descartes wrong—curiously enough, not on the plea that "soul" is a superstition, but because the gland recedes after the seventh year. Now, Theosophically, the Ego ordinarily achieves its full control of the organism only at the seventh year; and the concentration of its consciousness in matter goes in exact ratio to the loss of its higher functions and memory. Considering the strange and formless memories of childhood—and in many cases definite recollections of the past—this change has a significance too great to miss.

It also happens that if the pineal gland is lost in childhood, an abnormal sexual development results. Just so. These passions develop at the expense of the spiritual nature, drawing their power therefrom and casting its workings into obscurity. In Atlantean days many millions of years ago, it was the abnormal development of animality which destroyed the active functioning of the "third eye."

### A Self-Imposed Negative Hallucination

To science, "spirit" and "soul" are redolent of superstition and unreality. This is natural; nothing is more unreal to a man born blind than color, and in a world of blind men the seeing are the insane. Yet Spirit is the same in all beings. The power of direct perception of the realities of things—spiritual vision—resides in all living things; in some, atrophied; in others, not developed. Materialistic men of today are too far advanced to have never developed any spiritual perception; how then was it lost? Indeed by that power which called the visible Universe into being, the gigantic power of ideation, called the "mighty magic of prakriti."

Professor Ivanovski found that emotion changes the constitution of the body; some doctors know that jealousy predisposes to cancer. Men have died under the suggestion of cuts, hanging, etc.; savages by the hundred, in perfect physical health, die under the malignant suggestions of the witch-doctor. Oriental fanatics, as Lady Dorothy Mills found, can eat glass and scorpions, undergo transfixion, under the influence of suggestion, whether upon themselves or upon the optical faculties of beholders, what matters? Suggestion kills and cures; makes the real unreal, the unreal real; in religion, gives the feel of reality to a "god" as unreal as the "Sleeping Princess;" in science, gives the feel of unreality to the very Ego which does all the feeling.

### Reincarnation and Science

Let any man deal with fixed ideas all his life, and he will inevitably suggest himself into a condition where, no matter what puzzles arise in his mind, any solution outside those fixed ideas will be contemptuously rejected; not because fallacies are found in it by rational processes, but because it is repugnant to what to him *seems* real.

What scientist has ever dealt with reincarnation by accepting it as a working hypothesis, and applying the test of the greatest range of *explanations?* There is *evidence* in plenty; evidence physiological, psychological; evidence mental and moral. Science insists upon explaining all characteristics by heredity, deliberately blinking the fact that of all things in this world, heredity and all its mechanism of "genes" and the rest, is in direst need of explanation. The abnormalities in the law of heredity *must* be the result of obscure mendelian characteristics in the eye of science, even as the christian god, in the eyes of the believer, *must* exist, though all nature denies him. But in the light of reincarnation, heredity ceases to be a puzzle, and also the deviations from it: any deviation from the average is the inevitable result of concentration on certain lines in previous lives, and this applies to intellectual monstrosities, as well as to Buddhas and Christs.

# AN IMPORTANT NOTICE

## New Edition of "The Secret Doctrine"

A SEMI-CENTENNIAL Edition of "The Secret Doctrine" will be issued early in 1925. It will be an exact *facsimile* word for word, line for line, and page for page of the Original Edition of 1888, as written, edited and published by H.P.B. herself. This new 1925 edition will be printed on paper very similar to that of the standard Oxford bible, making it possible to bind the original two volumes in one. Not only will it be the handiest, but the new edition will be better printed, better bound, and far lower in price than any former edition. This is made possible by the improvements mentioned and by the printing of a very large edition.

## "The Theosophical Movement"

The history of the Theosophical Movement, originally published in the pages of this Magazine, has been thoroughly revised and will be issued in book form by E. P. Dutton & Co. during December. The book will contain some 700 pages, in large part new matter, as the work has been brought down to date. It will contain a full account of the "Tingley succession" following the death of Mr. Judge—something which has never hitherto been unveiled and which has always been a great mystery to students. The work will also cover the varying fortunes of the different theosophical Societies from 1896 to date, together with an important Chapter on the Future of the Movement.

## To All Subscribers to "Theosophy"

The price of the new edition of "The Secret Doctrine" will be $7.50, and of "The Theosophical Movement" $5.00.

Such is our view of the surpassing importance of these two works to all Theosophical students and to the world at large, that not only would we wish to facilitate to the utmost extent their possession by all Subscribers to Theosophy, but also to have them placed in as many Public Libraries as possible. To that end, we offer the two works for $10.00, if ordered together. *This offer is limited of necessity to subscribers to the magazine* Theosophy.

Both the labor and the expense incident to the preparation and publication of these two works have been enormous—a gift gladly laid upon the altar of Masters' Cause. The help of every Companion is indispensable to secure their circulation as widely and as quickly as possible. It is therefore suggested that, wherever possible, each Subscriber to Theosophy not only avail himself promptly of this Offer, but also that as many as are able order one or more copies of both works for the Public Library of his town. The books will be sent carriage free (American or foreign).

The Theosophy Company